Bella Coola Indians - Carbon Original Part One III

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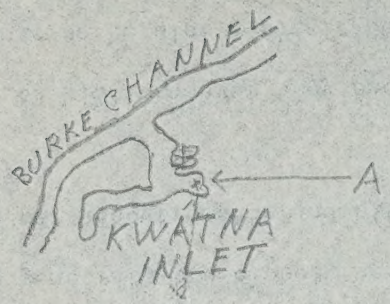
met a large flotilla of canoes containing warriors from Fort Rupert, Alert Bay, and other southern villages. As usual the canoes of each village were together with the leading warrior in the stern of the rear canoe, and as the contingents from the various villages all travelled in single file, village after village, the wina extended for about five miles. In the stern of the last canoe was ~~kwaq iaxlis~~ qwax ɬiɬkis (3), a Fort Rupert chief and warrior by profession, but who had Bella Coola blood in his veins and had chosen this unassuming position in the expedition because he was unwilling to fight his Bella Coola kinsmen though he had been unable to avert the wina. Before starting all the warriors had promised that they would kill whomever they saw on their course. On account of this promise the crew of the leading canoe were in doubt when they met the Bella Bella at Teɯqwɬe (wina (2)) messengers off Koeye River in Fitzhugh Sound. The messengers sounded their whistles, but instead of veering over to the other side of the passage and giving them a clear passage, the leading canoe ranged alongside, its occupants ferared to break the law by killing the sacked envoys, and while they hesitated the next canoe ranged along the other side. Its crew were likewise in doubt and waited until other canoes had arrived, and finally the leader of the town in the stern canoe of his contingent. He could not make up his mind before the canoes of the next town began to congregate, and this process was repeated until the whole flotilla was ragged in a formless group around the Bella Bella envoys. Finally Kwaq iaxlis arrived but owing to the press was on the outside of the gathering and could not even see the cause of the delay. His reputation was such that by universal consent he was called in to decide the fate of the messengers. With much difficulty he managed to penetrate the closely massed canoes in a small canoe; without a word he donned his war accoutrements and bitterly upbraided those members of the party

who had sworn to kill whomever they encountered and had failed to keep their oath. When he had done so he slew a single Bella Bella and withdrew to the outskirts of


BURKE CHANNEL
A
KWATNA
INLET

the assembly. Following his example the others began to slay the Bella Bellas; one of whom offered a stout resistance by standing in the bow of his canoe and sweeping a path around him with the mast of his craft, killing one of his attackers. In the confusion one Bella Bella dived overboard and succedded in swimming ashore. When the massacre was ended Kwaq iaxlis cried out in a loud voice, "I am going home, we have broken the law." This was really said to help his kinsmen the Bella Coolas. He withdrew his canoe, and his example was followed by the other canoes of his village. After a little discussion the other villages likewise withdrew.

The survivor of the Bella Bellas eventually returned to Bella Bella. Owing to the slaughter of the envoy the m was never held, and in course of time the intended donor died. This was the only instance known to Joshua in which the safe-coduct afforded to m messengers was violated. No punishment was taken against the Fort Ruperts by a third tribe because their offence was committed against an outside people and was not a case of faulty ritual among themselves.

A Bella Coola stalt a , a exox, and his Bella Bella wife had a very beautiful daughter whom a chief at Wix t, near Bella Bella, desire for his son. He visited Bella Coola and the matter was satisfactorily arranged and he received a large present, y tailaix, from the girl's relatives to ratify the agreement. The newly married couple went back together to Wix t. After ten years had elapsed the husband's father decided to give a m, a big affair in which tribes from the whole coast were invited. As in duty bound the Bella Coolas contributed presents, tz amanut nam, "to provide blankets for the children." The Bella Bella chief was not very wealthy, and had relied on the presents from his daughter-in-law's relatives to make possible the m on the scale for which he had issued invitations. When he counted the tz amanut nam he found that it was less than he had expected. This meant that he had exposed himself to ridicule for failure to provide the necessary presents at his m, and he was both angry and mortified. In his wrath he insulted the Bella Coolas

(1) by failing to invite them to his m, and even worse he sold his son's wife to the Kitkatla chief, Tc b sa, in return for presents. The Bella Coolas were highly indignant but could not make up their minds what to do in the face of an action so unprecedented. No other instance was known to Joshua in which a free-born wife was sold, it was disgraceful.

(2) a long ago

(3) Tc b sa owned a number of crab-apple trees at Kitlobe which he visited every autumn to preserve the fruit in olachen grease. When the woman had been with him for some time he visited Kitlobe as usual when the apples were ripe. Members of different tribes can be distinguished by their different physique and a Kitlobe recognised that the woman was a Bella Coola and asked her how she came to be with Tc b sa. She tola him how she had been sold M disgracefully, and he promised to help her return home. Telling her to conceal her plans he bade her be ready to flee early the following morning. He met her at the appointed time bringing for her dried olachens, grease, moccasins, etc. wrapped in a seal's stomach. He sketched on the ground the overland route to Kimsquit, telling her how many affluents of the Kitlobe River she should pass before following one to the south and thence crossing the divide and down the Kimsquit River.

She started out but after several days of travel realised that she had passed the place where she should turn south, and in fact was lost. At this time she was near Ootsa Lake. She headed back in the hope of recovering her trail, but snow fell and she could go no further. By this time she had consumed all her olachens and most of the grease. The unfortunate woman sheltered under a big tree, where in time she was completely covered with snow. Every day she ate a small portion of the grease till it was exhausted, then ate the seal bladder, and when it was finished she was entirely without food. She was very weak, but not unconscious, and her careful husbanding of her food had kept her alive into February. It so happened that four Kimsquit Indians, brothers, were trapping beaver in this

particulat hunting-ground, ~~siwal nos.~~ One of the brothers went to inspect a shack which they had previously built at some distance from the place where they were encamped, followed by his four dogs. One of the dogs began to dig in the snow, and soon the other three joined in. The hunter thought it strange that they did not bark as usual when digging after game and asked the dogs what they were after. To his amazement a voice spoke from below, using the Bella Coola language, "You will get kw l if you save me,* I am the daughter of a exox." All Kimsquit knew of her fate so he quickly grasped what had happened. He burrowed a passage down through the snow to her, and she told him of her effort to return home via the overland route to Kimsquit. He cut her some firewood, and admonished her to be brave while he dashed off for help. He hurried back to his brothers, told them his news, and then rushed back with a little food, telling them to follow his tracks to where the woman lay and to bring with them stone dishes for cooking. By the time the three brothers arrived the forerunner had replenished the fire, and the woman was sitting up. One of the three was a kw l ; he felt her heart and said that she would recover. For one day they camped with the woman, feeding her first warmed grease of goat and olachen, and then a little food. By that time she was strong enough to be carried off on a litter to their camp. For twenty days she was very ill, so ill that one of the brothers had constantly to remain in camp to feed her bear soup and other nourishing foods, however she gradually regained her strength. On her account the brothers decided to return home in April instead of waiting until June as was usual. They planned their arrival at Sa tsk to take place at night, and hid the woman in their own house, only telling the members of their own family about her. It was June before she had fully recovered from her painful experiences, then she left the home of her rescuers, clad in new clothes which they had given her, and and the account of her adventures was told. A canoe was sent to Bella Coola informing

the father of her safety, and inviting him to fetch her. This he refused to do, saying that if her rescuer brought her to Bella Coola he might marry her with her father's full approval. This was agreeable to her saviour and a large body of his Kimsquit friends accompanied him to Bella Coola, where presents were exchanged and the couple were married. As an especial mark of gratitude the father gave a piece of Bella Coola land to the Kimsquits, the only known case of land being given to one outside the community.

* This was not to be taken literally; she meant that her father was a rich man and would regard a rescuer so handsomely that he would become as wealthy as a king.

The Rivers Inlet people MX eat old sockeye salmon, i.e. those that have spawned and become soft, and will eat them without grease, both of which foods are despised by their neighbours of Bella Bella, etc. However, real raw seaweed is abhorred by the Rivers Inlets. On one occasion the Bella Bellas invited their neighbours to a dance, during which a masked dancer entered the hall. The master-of-ceremonies asked him where he came from----"Fort Rupert?" "No," "Bella Bella?", "No", and he pointed to the south as his home. The next question was, "Are you from Rivers Inlet?". "Yes." "What do you eat there?" Instead of answering verbally the dancer threw from his mouth a quantity of rotten red huckleberries. The Rivers Inlet guests were highly insulted and refused to remain. Later they invited the Bella Bellas to a gathering a masked dancer likewise appeared, and the same form of serving his host was repeated. They also ate rotten meat when at home and the grease was smeared on their faces. Every year there was an exchange of feasts and every year the insults became more and more pointed, until the tempers of both sides were at the breaking point. The climax came when a feast given by the Rivers Inlets. One of the Bella Bella chiefs was dying of consumption so could not be present. The masked dancer came in coughing, and the usual singing of asking him

whence he came. In conclusion he said that his name was that of the sick Bella Bella stalt m , who was of course absent. This so enraged their guests that they left [illegible]. On their return to Bella Bella a council was held and it was decided to take warlike action against the Rivers Inlet. Messengers were sent inviting the latter to a ceremony, and close on the heels of the messengers the warriors also embarked with the intention of ambushing their guests when en route to Bella Bella. The envoys delivered their invitation, which was accepted, only one Rivers Inlet man suspecting treachery from the manner of the messengers, but he was laughed to [illegible]. As expected by the Bella Bellas their unsuspecting guests camped for the first night at a cove ----now known as Slaughter Cove----- on Schooner Pass, where the treacherous hosts were lurking in wait. The attack was made when the travellers were engaged in pitching camp, and only a few escaped. The man who had suspected foul-play had declined to leave his canoe, so he escaped the first rush of the attack but he atracted attention to himself by rashly calling out, "You are dogs to break our laws by murdering those whom you have invited to a [illegible]. Three canoes pursued, overtook, and killed him. This, the last important fight on the coast, took place about ~~fifty~~ years ago. This is the only instance known to my informant in which guests to [illegible] were attacked by their hosts, it was contrary to one of the most sacred laws, and only took place owing to the extreme provocation.

In the beginning when the population of the earth consisted of the few people who had come down from above, Yulatimut went to a Bella Bella town, [illegible], where as was common at that ancient time, the people had no houses and sheltered under huge trees which Snnalotl had placed there for the purpose. Yulatimut was in the form of a man at the time and fell in love with a maiden of the town. He asked her father who agreed to the match and the two were married. The husband never copulated with his wife, when he wished children he merely [illegible] should be born and

the desires r esult was accomplished until the couple had a large family. Yulatimut's father-in-law asked him to make a canoe for his, the father-in-law's, own use because he had descended from above ill equipped with the necessities of life. The son-in-law ~~KKKKKK~~ agreed, and also granted the further request that it should be a supernatural canoe made with his siut power. He built a large and strong craft [illegible] a salmon's back merely grew over the canoe.

Yulatimut had brought with him from above the ability to make models of ~~xxxxxxx~~ creatures living in Nusmata and the power to animate these models on this earth. The salmon canoe was a representation of a siut the names of which in Nusmata were ~~xxxxx~~ and aousaiqaiutzlaix, to this siut, and hence to his boat on this world, Yulatimut gave the name of Ssiut. In Yulatimut's Bella Bella house there were wonderful carvings, boxes, rafters, [illegible], [illegible], all were elaborately decorated. This house fell down a comparatively short time after ceasing to be existence for so incalculable period. Yulatimut also built the trees, and young Charlie Moody has a s eauk story of their manufacture. The Bella Bellas have derived their great skill in carpentry from Yulatimut's residence among them at the beginning of time, though they and forgo [illegible] until reminded of it by Joshua.

Yulatimut's father-in-law explained that he wanted the canoe in order to roam the world to see whether other people lived on it, if so he proposed to study their customs and transmit any of value to his numerous descendants. The canoe had the power of travelling in a straight line, if a mountain blocked its passage the canoe tunnelled its way through, causing landslips. [illegible] travelled south. Whenever its canoe reached a village the Bella Bella used to rush out to see it but it would blink its siut eyes, which changed colour, whereat the earth shook and the observers fell dead. This method of killing is anusaiqaiutzlaix, hence the name

of a siut in Nusmata. Finally Na atc reached the land in the far south where Dj s na k had fled after abandoning Ts-kwi (Restoration Bay) owing to the numerous footsteps which she found in that area. When the canoe came to the beach near the woman's house it blinked and the world reeled. [illegible] emerged from her house, gazed everywhere but at the canoe, and then began to stagger. Summoning all her reserves of power she cast these at the interloper, [illegible] nearly miss it and become a salmon. [illegible], and she fell to the earth overcome, and cried out, "Na atc , [illegible] shore." As soon as the salmon had again taken on the form of a canoe Na atc [illegible] and entered the women's house. She said, "I dwell in the ultimate north, [illegible] me there is nothing; I have none of the things which you seek except [illegible] (life-box) containing liquid." She then asked, "Who made your canoe?" [illegible] and she said, "I know Yulatimut, he is the greatest carpenter of all, [illegible] able to make such a canoe as yours. But he has made it too strong and [illegible] killed all the people from whom you desired to learn [illegible]. Go [illegible] nu an tzta and return to the last village which you visited, dip [illegible] the liquid and put in KKK each ear and each nostril of all [illegible] slain, it will revivify them." Na atc carried out her instructions at the village next to Dj s na k's and was enabled to restore all to life. In gratitude [illegible] and taught him all that he wanted. Then he retraced his route, [illegible] village, resuscitating the dead and learning their handicrafts, specimens of which he collected for the behefit of the Bella Bellas. Finally he returned to his own village where he stored all his acquisitions in his own house, leaving the nu an tzta alone in his canoe.

His next journey was to the east, as before his canoe passing through every obstacle. As before too he killed all the people in the villages which he visited. In the ultimate east he found a village where the people used p lhan (abelone shells), these people he killed and revived, obtaining from them a supply of the

shells. Then he repeted what he had done on his southern trip, returning to his starting-point and revivifying his victims from whom he collecting specimens of their handicrafts and information as to their methods of manufacture. He stored his samples in his house and set out for the west, again carrying with him only his nu an tzta. As before he slew all whom he saw en route to the ultimate west where he found a village where his canoe was powerless because the houses, streets and people were of copper. Na atc said, "I shall take for myself the name Yuletimut," i.e. copper man. On his return to Bella Bella he restore to life his victoms and collected from them more of what he wanted. His next expedition was to the north, where, after laying low the inhabitants of the villages which he passed, he ultimately reached a village where people and houses were of taitaim, a metal resembling copper but heavier and darker. Here, as in the ultimate west, his canoe was powerless. He [illegible] collected [illegible] and returned to Bella Bella Yuletimut told him not to use the canoe any more, and it went off without human guidance in the shape of a salmon. It ranged over the world and in places drpped scales, which became s sitt. This is why they are found in the mountains. Not long after Yuletimut said to his father-in-law, "Our family has all that it wants, my children, your descendants through your daughter are supplied with all they will want, so I am going back to Nuumata." He did so.

the raven

Qwax is the smart one, always playing pranks and exhibiting his intelligence. In the mountains there lives an animal, qqtal s t, in human form and with human strength, but no larger than a baby. At the present time qqtal s t has only one leg with a pretty foot, but formerly it had both legs, how it lost one of its legs is the theme of this story. The Qwax was jealous of Qqtal s t's beautiful feet, so one day said to the little animal, " I know a place near the town where there are plenty of crab-apples, get your carrying-box." Qqtal s t did so and the two set

out together. Qqtal s t wished to begin picking at some trees that grew near the back of the village where some boys were playing, but Qwax persuaded him to go on luring him with tales of finer apples at a distance. Finally they reached a place where they were unobserved and KKK Qwax said that this was the best place, and told his companion to climb the tree. When this was done, Qwax said, "Throw some down for me, I shall catch them in my beak." Qqtal s t did so, KKK Qwax swallowed them quickly and cried out for more as Qqtal s t put a few in his basket. Again he threw some down to Qwax, who was not satisfied but kept asking for more whenever Qqtal s t picked any for his own use. At length the animal said, "I am getting none at all, I won't throw any more down to you." "All right", said Qwax, "then I will cut off one of your legs". Qwax drew his stone knife and severed a leg which fell down to the ground. Qwax picked this up and set off for the village with it in his carrying-ox. Near the place where the boys were playing, [illegible] "What is this that I am carrying? Is it a little boy? Is it a little girl? Is it a little boy's head?" and so on. When he was among the children he threw down on the ground Qqtal s t's leg. The end.

Once a porcupine was sitting on the bank of a river, singing to himself. He wished to cross the river but was afraid to swim. Presently a cariboo came up the river bank, swinging along at a tremendous speed with his long legs. Cariboo asked, "Why are you sitting there singing to yourself?" Porcupine answered, "I want to cross the river but I am afraid to swim", "Would you like a lift"? said Cariboo, "Yes, indeed, thank you very much", said Porcupine. So Cariboo seized Porcupine by the fore legs, swung him up onto his back and started across the river. In the middle the Porcupine began to jump around uneasily, and Cariboo asked, "Why are you doing that?" Porcupine replied, "Nobody has ever carried me by the fore-legs before, I've always been carried by the hind-legs." "All right" said Cariboo, "We

[illegible] back and start again." So they went back to the bank from which they had started and the obliging caribou lifted Porcupine down, and then swung him up back into position by his hind legs. XPorcupine said, "Oh, thank you so much, I shall not be afraid any more." When out in mid-stream Porcupine again pulled out his willis and sticking them up Caribou's anus. Caribou said, "What are you doing up there?" Porcupine said, "Nothing in particular." When they reached the further shore the Porcupine had plucked out his willis and stuffed them into his mount's anus. The unfortunate caribou reared back and fell over dead.

Porcupine had no knife to cut up such large game so [illegible], "I have no knife". After a time Wolverine came up [illegible] "What are you sitting there and singing?" Porcupine said, " It is true that I have killed such a big animal and I have no knife to [illegible]." Porcupine said, "If I can provide a knife, let us share the game." "Thank you, my friend, Porcupine, "that will be fine. And we can go to my house to eat it," [illegible] caribou and carried the meat up to Porcupine's house [illegible]. Wolverine said, "What a fine house you have!" "Yes", said Porcupine, "it took me a long time to build it." The Porcupine suggested that [illegible] while this was being done sent his guest to gather brunch [illegible]. In his absence Porcupine almost cut through a forked branch [illegible] the cut was not noticeable. They covered up the meat, [illegible] Porcupine kept pressing his guest to eat and eat, [illegible] accepted until he was bulging with the grease that [illegible] could hold no more. Wolverine then XXXXX told him [illegible] and asked where he should do so. Porcupine pointed out [illegible] place for defecation, and said, "There is a rule here [illegible] must ease himself up and down on the branch." [illegible]

jiggl[illegible]

probably about 14 years old

When the sna m came to Bella Coola there was a girl here who was just past the age of child bearing when Joshua's mother was a child of approximately 4. The woman who [illegible] the sna m would accordingly be some 20 years older than Joshua's mother. [illegible] the youngest child of his mother, as she would be about 5[illegible], and the woman who saw the sna m about 25 years older. Joshua claims to be [illegible] 50 years old now, which is probably within a few years of his exact age, so assuming that the first woman was [illegible] 14 at the time of the occurrence, [illegible]

[illegible] achieve his desires [illegible] increase his generative powers. [illegible] copulating [illegible] completely exhausted. On the morning of the third or fifth day [illegible] must wash in the river before daylight, irrespective of the weather. Then for four nights he must abstain from intercourse, while on the fifth night he must again copulate with his wife, and wash before the following dawn. Then he must be chaste for eight nights, then one night of copulation and the usual washing, then twelve nights of chastity, and finally [illegible] night of chastity, [illegible] night of intercourse [illegible] chastity are [illegible] in battle, fishing, [illegible].

[illegible] intercourse, the greater are his chances of achieving success. If after a long period of continence a man wants to [illegible] that of his wife, [illegible] will [illegible]. This method was decreed by S nhalotl .

An a kw l acquires his power gradually. Sometimes the parents of a mere boy notice

that he is mopish and unenergetic, fond of lying around in the house with a far-away look on his face. If this goes on for some time the parents decide that their son is on the road to becoming an a kw l . They tell him not to say anything to anyone about it, and to keep to himself, not to take part in the social life among the other boys. At intervals he goes into the woods, fasting and without sleeping, eating little food, and his thoughts centred on small matters, his dreams are not frivolous. Sometimes these dreams occur while in his own village also, but more often they occur when he is out in the woods. The lad or man carefully remembers what he has learnt in his dreams or visions, and as time goes on he becomes more skilful and can absorb more from his experiences. Few men become fully qualified a kw l e, it is a lengthy process, sometimes taking 30 years. The apparitions which he sees in his dreams are XXXX siut, and from [illegible] specific diseases, which he is afterwards enabled to cure. Siut are constantly ranging the forests in the forms of animals, fish, birds or human shape, and sometimes can change from one to the other. Any apparition outside the ordinary experience is sXX siut, thus, e.g. the Bella Coolas would regard the angels at Lytton as siut. [illegible] become an kw l but few achieve that position. If they do they do not here fwite become stalt m s, but the wealth which they have been enabled to amass in their career makes it easy for them to become so.

False doctors pretend to effect cures by sucking pieces of wood etc. from their patients, it is done of course by conjuring.

One April not a great many years ago three canoes, each containing three men went to fish for steel-head salmon in the river XXXXX Hagensburg one April. A crazy woman followed them, constantly crying out, making objectionable remarks and annoying them. So intent was she on chasing them that when necessary she swam the river to keep in touch with the nine fishermen. Finally they decided to wait for her and kill her. Choosing a place where there was a bad rapid they waited for the lunatic, caught her and threw her into the whirlpool. Idly they watched the river, when to their amazement she appeared in the quiet water a long way down the river below the rapid, and swam ashore. They heard her say to a nearby [illegible] what they have done to me. Come." In response to her order the

whole snow-cap of the mountain plunged down into the valley in a vast slide, blocking the river, and killing the mad woman and eight of her attempted slayers. The mad have had some evil powers but no one knows what it was; all insane people have power of some kind and they are interfered with no more than is necessary.

A famous Kitsequit hunter saw a bear which he attempted to shoot, he raised the musket to his shoulder and took careful aim but was prevented from pressing the trigger, the bear was shot though he had been unaware of it until this failure to press the trigger. On the corresponding day one year later he was killed by a mountain-goat at precisely the same place.

The Bella Coolas always used to have plentiful food which they were able to exchange with other tribes for slaves, in this way the Bella Coolas obtained most of their slaves, now.

When a man wished his son to obtain a Kitsequit name the father first consulted the stalt a s, though the parent decides on the name as it is his own that is to be given. On the [illegible] ceremony [illegible] stalt a would [illegible] behind [illegible]. This is a very secret spot, as are the two others in the valley where there are pictographs. No one knows the exact significance of the designs, except that they were chiefly decorative, and were made [illegible] as time was being beaten to songs.

[illegible] for example, another was [illegible] slave [illegible], perhaps the latter, to determine [illegible]. If the man has a slave of his own the matter is easy, but if not he must beg, borrow or otherwise obtain one. [illegible] victim, and according [illegible] get a slave he always accommodated by some friend. Those who were not stalt m could have slaves, in exactly the same way that a poor man could have goods. Having ensured that a victim will be available [illegible] each stalt a individually what he wants done. They meet

[illegible] pretend to eat. The corpse is carried back to the dance-hall and a portion is cut off. Then the mutilated corpse is carried through the town for the edification of the uninitiated who believe that the portion which is missing has been eaten. Later the corpse is [illegible] that the slain [illegible] buried little by little [illegible]. If the tribe who has killed the Chilu Coola whose death is being avenged, he would be selected as the victim, otherwise any slave will do, it is a matter of little importance. In the old days there were numerous who by birth had the privilege of man eating corpses, but now there is only one left and he obtained his name from the Haive Inlet people last winter. The other six who by birth enjoy the power of eating a living man.

The price of slaves varies according to supply and demand, sometimes sinking to as low as 2c or 3c fish, but if anyone tried to buy a particular slave the owner would try to raise the price. Either stalt w s or commoners could own slaves. The value of a slave varied according to age and ability, sex was of small account. An industrious slave was well treated, and cases were even known in which a slave had been permitted to marry the daughter of a stalt M . In such a case resultant children would be stigmatically regarded.

At the mouth of the (?) Yukon canoes are made as follows. Chief's range themselves on the river bank, each armed with a good spear, and each having behind him a number of slaves. When the tide is highest a kind of salmon becomes visible on the surface of the water. When one comes in sight an owner lunges at one with his spear, if he should fail to transfix it , he drops his spear, seize a slave and cut the latter's throat. The owner

then [illegible] spear with a small portion of the bone flesh, thrusts at the next fish that appears and has success. The salmon is then warmed before the fire, and then hammered out on a stone [illegible] it becomes a copper. Such copper (known as tsitsik) in contradistinction to the [illegible] than the small piece of copper valued from eight to ten or fifteen blankets. [illegible] thickness. One [illegible] of the latter, [illegible] and procures.

[illegible] his canoe almost [illegible] of the men, [illegible] in engendered and [illegible] on one occasion. [illegible] symbolical of [illegible] proved [illegible] This [illegible] out the challenge and [illegible] the [illegible] to lead them to the [illegible] which [illegible] ete. [illegible] as a result of which he obtained the name of Quiksm, and the dance. It is essentially a Snuqalli dance. Apparently (?) the ability passed not only to Joshua but also to another branch of the family, the father of the Sivona Inlet Natives, from whom

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it passed to the son of Xotl o who was one of the men lost on the fatal ascension many 30 years ago.

An alhotl who has eaten human flesh is separated from [illegible] for a period of usually two months, but on one occasion for four years. He is supposed to have gone into some strict retirement, and during his seclusion his hair is plaited and he maintains the decention. He receives little clean drinking water, instead he drinks water in which cedar wood has been boiled, which cleanses him. On his return [illegible] favours such as corn and mountain-goat flesh which fattens him.

A personal experience of terror, one evening [illegible] climbing to the right to [illegible] spent in pain in the [illegible] outside the house. [illegible] died. The next night [illegible] creature [illegible] was evil. [illegible] evil, [illegible] ready [illegible] the [illegible] burden.

A two year old [illegible] Myers and [illegible] apparently [illegible] about [illegible] then successively with [illegible] and shook [illegible] then leaped away. This is not the only instance known of the very stiff [illegible] two year old goat.

Ghosts inhabit the interior of the mountains, this earth or the air indiscriminately. They reveal themselves to men in many forms, often as animals.

55 A man can live in his wife's village, but more frequently she lives in his.

55 In the old days no village knew of its neighbours, accordingly marriages always took place within the village.

55 A man is a elcome visitor in as many villages as he has names, and can borrow money in any of those villages if he wishes to do so.

57 In the old days marriage was almost entirely limite to members of the same village, more recently marriages have frequently taken place with other littoral tribes. It is now considered smart to marry from some other place.

57 A man has power in his mother's village bur not in his wife's.

57 A man XXXX only XXXXXXXXXX owns one c est, but has the rightto use others after asking permission from their rela owners.

58 Q mk tz was the most populous village in the valley, due to their having mixed with slaves.

60 Among those who are jealous of their own stories and are not eager to have their stories go abroad, the children of two brothers are allowed to marry. Very rarely the marriage of brother and sister has taken place.

60 Marriages are always arranged by the parents, should a boy and a girl contact a marriage on their own account it is never considered a sespectable as one arranged by the parents, and the children suffer from loss of power.

62 An a kw l may be rich or poor, man or wpman, the power comes from personal intercourse with siut, and is not inheritable.

62 There are certain professions or privileges which are willable. Among these are the guardian of the river = altutusaiax m, the hunter= a tam ya n x, the bard= a tam nu si m , the carpenterX = a tam nusk mp, the warriorX = a tam y lit. The right of certain viduals to perform these duties has be n handed down from time immemorial, usually

from father to son, but subject to the volition of the incumbent, which depends on the ability of his various sons or other relations. The transference must be done publicy, and be ratified by the distribution of presents. A parent can choose which of his children shallX inherit the power. Frequently too a man whoshows aptitude for one of these professions has the right to use his use his ability bought for him by a parent or relative through the usual present giving. Medicines were employed to ensure that a child should grow up fit to take over the particular career planned for him. Thus if it was desired that a child should be a bard, a cocoction brewed from herbs and the bladder of a bear and smeared on the back makes this certain. The child must henceforth weararound his neck a sack containing stones from the stomachs of blue grouse.

64 A person may have the potential right to use many names, but unless he has sufficient wealth to cover their bestowal on himself he has no right to use them.

66 The Bella Coola valley is Nu xalk. The inhabitants of the valley are Nu xalk m.

66 There was no central authority for all Nu xalk . Each village had its own council, nonodjonost m, comprising those members of the village who were stalt m . The whole valley never assembled except on a case of war, in which case any individual who had been wronged by a member of an alien people could summon all the Bella Coolas. Normally all matters were arranged by the nonodjonost ms of the various villages. In each village the most influential member of the community is he who has given the largest number of ms, he is known as dti stalt m x dtat aix. The son of such a man usually succeeds to his father's position because the young man will have received the best start in the race for wealth as expressed by the m system, and the returning interest on the investments made on his behalf will enable him to give more ms than any other man in the village. If, however, he should be outstripped by another, the latter would take precedence. Those who have given ms comprise the village nonodjonost m. If, for example a man wishes to pass on to his son one of his own dance names he first consults the nonodjonost m. The latter body may invite a stalt m from a neighbouring village to share their deliberations but this is a mark of honour and not common----------stalt m s from alien tribes are

never invited. Any member of the nonodjonost m can speak on a subject brought for decision, and in theory the decision must be unanimous. What actually happens, however, is that those who are strongly in favour of a particulat motion speak for it and most of the members are apathetic. If the petitioner should be a member of the nonodjonost m he argues his own case, and likewise if he be not a member, but in this case he has no influence in the decision. Apparently agreement is always reached though the method is difficult to understand and appears to be very casual.

68 Each family has a certain number of names which have been handed down from the distant past. If a man gives a m he has the right to use one of these names of an ancestor, and if he ms a second time to take for himself a second name if he has the potential right to such. If, however he gives more ms than he has family names he takes no new ones, no matter ho many times he may mX. Names are never sold but are ofetn given in gratitude, X e.g. by an old man to someone who has helped him when feeble and helpless.

69 When a man wants to give a m he first instructs the carpenter of his village to make a mask which illustrates some part of theX story which he plans to unfold at the m. X He give instructions as to the actual design to be used, and always endeavours to have this as striking and distinguished as is possible. The guests are drawn from outside tribes, and it has been known to occur that the gifts have not been on a scale equal to the pretensions of the mask. On one occasion this happened at Bella Coola and several Bella Bellas felt that they had been slighted. The gifts wer e accepted without demur, but on their eturn to Bella Bella the recipients began to take stock of what they had received, and asked their nondjonost m to sanction insulting the Bella Coolas the following year. The next winetr a large number of Bella Bellas arrived at Bella Coola, and as soon as the giver of the m of the last wineter amtered the dance hall wearing the mask that he had obtained for himself, insults were hurled at him, "What right have you to that mask, if it really belonged to you you would have treated it with the proper respect and given presents commeasurable to its glories." The man denied that his presents had not been up to the proper value. Two courses are open to a man in such a position, he can

if he has the necessary goods give further presents and re-establish himself in the good graces of the community------which is the wiser course--------or he can yake no act ion which leads to more trouble and may cause war. About 60 years ago a big fight took place between the Bella Bellas and the Rivers Inlets over this very point. My informant likened the practice to a libel suit, taking the case of a man being accused of causing the pregnancy of an unmarried girl. If the charge is correct he pays money, and if he should refuse to pay there would be trouble. There is no fixed rate of interest on m debts, but everyone calculates roughly how much he will receive, and likewise how much everyone else will receive. Troulbe is apt to arise if, for example, the Bella Bellas think that the Rivers Inlets have been unduly favoured at a Bella Coola m.

In the summer of 1921 a Bella Bella stalt m and his son prepared to give a m, at which a number of debts were to be repayed. The son was accidentally killed by the discharge of his gun when he was out hunting deer. The old man begah to figure out the indebtedness of his son and himself and realised that he did not have enough money to repay the principal, even without interest. This is the only case XXXX known to Joshua of a stalt m being in difficulties for money and te Bella Bella man felt his disgrace so bitterly that he wept. In a case of this kind he was able to call on all his family, including relatives by marriage in order to avoid disgrace. Joshua contributed $20.00, the amount was entirely optional. Joshua's relationship by marriage to the man was so far back that the exact pedigree had been forgottten, all that was remembered was that a Nusk lst man had married a Bella Bella woman a long time ago, and this was sufficient to induce Joshua to contribute money. Thanks to help of this kind the stalt m was able to repay his actual indebtedness, though no interestwas paid. If the old man had died, in which case there woyld have been no immediate relatives of the son, the money would not have been repaid: this is Indian law. The money given by Joshua was a private affair, i.e. not given publicly with witnesses, and return would only be expected if Joshua himself should be in dire difficulties. On Joshua's death this man will probably help his sons in the burial of XXXXXXXXX Joshua.

A considerable amount of trouble arose from the m, which took place in the winter of 1921. Among the Bella Coolas who attended was Billy Pollard who was out of his right